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CARPATHO-RUSIN SAINTS

On August 28, Metropolitan Nicholas of the American Carpatho-Russian Orthodox Diocese will proclaim that starting in 2006 the Second Sunday after Pentecost will be commemorated as the Synaxis (Gathering) of the Carpatho-Rusin Saints of the Holy Orthodox Faith.

On the Orthodox Church calendar, the first Sunday after Pentecost is dedicated to All Saints of the Orthodox Church. The Kondak for that Sunday tells us: "The universe offers Thee the God-bearing martyrs as the first-fruits of great creation, O Lord and Creator. Through the Theotokos and their prayers establish Thy Church in peace."

I could not find much information on the Second Sunday after Pentecost, it is not part of the Paschal Cycle which started with the Sunday of the Publican and Pharisee, but is included in the numbered Sundays after Pentecost. However, it is also designated in some calendars as the Sunday of the Regional Saints. So it is appropriate that the Carpatho-Russian saints are commemorated on this day.

Eleven Saints will be remembered:

1. St. Maxim of Gorlich. He was martyred in 1914 for his priestly witness against Austro-Hungarian oppression.

2. St. Ludmilla. Martyred in 926. She was the grandmother of King Wenceslaus.

3. St. Procopius of Sazava. He built several monasteries in the 11th century which subsequently became centers of Orthodox Christianity when the Church came under severe governmental opposition.

4. St. Rostislav. As prince of Moravia in the 9th century, SS Cyril

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The Transfiguration of Our Lord

The icon of the Transfiguration depicts those who were present at the event which is told so vividly in Matthew 17:1-9; Mark 9:2-10; and Luke 9:28-36.

We see Christ in the center, surrounded by the Light in which He "shone forth in glorious majesty." Then we see two figures from the Old Testament: St. Elijah, the Prophet, on the left, and Moses, holding the Ten Commandments, on the right. At Christ's feet we see the three disciples who went to the mount with Him: Peter, James and John. They are in a posture which is described in the Kondak/Hymn for the day: "Thou revealed Thy glory to Thy disciples as far as they could bear it."

In the gospel readings we are told that Jesus is heading toward Jerusalem, where He will embrace His fearful passion and cross. He knows His disciples will also face the pain of His crucifixion, so He wishes to encourage and strengthen them. He chooses Peter, James and John to follow Him up the high mountain along the way to Jerusalem.

(Continued on Page 27, Col. 1)

THE DIVINE LITURGY

The Orthodox Church is a trinitarian church. This belief in the Holy Trinity is expressed throughout the Divine Liturgy. In fact the audible part of the Liturgy starts with the glorification of the Triune God: "Blessed is the Kingdom of the father, and of the Son and of the Holy Spirit, now and ever and unto ages of ages." Amen.

For there to be a Christ, an anointed Son, there must be One who anoints Him, that is, the Father, and One who is the unction, that is the Holy Spirit who remains on Him. Therefore, we cannot think of Christ without thinking at the same time of the Father and the Holy Spirit. We cannot confess Jesus as Christ without confessing the one God as God in three Persons.

By the intoning of the "Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages," we acknowledge the truth of the mystery of the Holy Trinity and at the same time express our love for the Triune God. This doxology is a logical introduction to the Ektenias/Litanies which follow. Ektenias/Litanies are a series of short prayers to which a response usually of "Lord, have mercy" or "Grant it, O Lord" is made. We should listen carefully to these and respond with the sign of the cross to those for whom we are humbly requesting something from God.

Questions:

1. What is the doxology?

2. Do we have it in the Orthodox Church?

3. What is a litany?

4. When we hear a petition we especially want granted, what do we do?

* * * * * *

A miser isn't much fun to live with, but he makes a wonderful ancestor.

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CHRONOLOGY

AUGUST 2005

DIED: FR. CHARLES KOVACH of the Carpatho-Russian Diocese, in Central City, PA

Matushka Euphrosinia Vinyard, wife of Fr. Claude Vinyard, in Danville, PA

MOST ROMAN CATHOLIC CHURCHES have relied on youngsters and teenagers to assist clergy during liturgical services. These days many parishes are turning to adults and senior citizens. They are efficient, they are focused, they are devout and they bring a mature faith to what they are doing and they are not the behavior problem of youngsters. It has been traditional in the Orthodox Church to have adult males serve at the altar, they are set aside and are called paramonar or lampadehek or tapebearers if all he does is carry a candle. Young children serving in the altar is a U.S. phenomenon.

THOSE INTERESTED IN ICONS and contemporary history of the Church may now obtain an 85-minute film on DVD or VHS format tracing the events that led to the Tikhvin Icon of the Mother of God's coming to America and its return to its home in Russia in 2004. Send $29.95 to Tikhvin Monastery Fund, c/o Dr. Constantine Kallaur, 108 Oakwood Dr., Syosset, NY 11791. The funds will be used to help restore the Tikhvin Dormition Monastery.

A TOUR TO EASTERN EUROPE, including Poland, Ukraine, Slovakia and Hungary is being planned by Fr. Daniel Ressetar for September 19-30. Leaving from JFK the cost is $2590 per person. Call 570/652-1825 for more information.

TWO BOOKS ABOUT THE LEMKOS edited by Paul Best and Jaroslaw Moklak are available from C-RRS, Inc., 7380 SW 86 Lane, Ocala, FL 34476-7006. The Lemkos of Poland includes articles on national identity, political life, language, literature and religion. The Lemko Region 1939-1947: War, Occupation, and Deportation discusses the impact of World War II including resettlement, resistance movements, religion, social life and the Rusyns of the Presov region. Each book is $25 or both for $42.

IT HAS BEEN 35 YEARS since the canonization of St. Herman of Alaska. He was the first saint recognized by the Orthodox Church of America. The annual pilgrimage to Spruce Island in Alaska will be observed from August 7-9. The Diocese of Alaska will share the Wonderworking Sitka Icon of the Mother of God with us in the lower "48." It will be on pilgrimage from September 7 until November 7. The home of the icon is St. Michael's Cathedral in Sitka where it had been for over 150 years. For more info: www.dioceseofalaska.org or call 907/279-0025.

INTERNATIONAL ORTHODOX CHRISTIAN CHARITIES (IOCC) provides assistance internationally to victims of poverty, war and natural disasters. Ninety-one percent of its resources are used for humanitarian relief and development purposes. For every dollar donated, IOCC secures $7.43 in support from other funding sources. For info call 1-877-803-4622 or E-mail: relief@iocc.org.

METROPOLITAN CORNELIUS OF PETRAS has been elected as locum tenens to administer the Patriarchate of Jerusalem's affairs until a new Patriarch is elected. Patriarch Irineos has been deposed after a Pan-Orthodox Synod met in Istanbul to consider charges brought against him for the selling of Church property in and near Jerusalem to Israeli developers. Governmental authorities in Greece and Jordan added weight to the decision.

MANY APPLICANTS SEEKING VISAS from the U.S. Embassy in Slovakia and Ukraine are rejected. A roundtable discussion, sponsored by the Western PA Slovak Cultural Association, is being held in Pittsburgh to address the problem.

A WREATH WAS LAID by Slovak President Ivan Gasparovic at the Slavin monument in Bratislava at a ceremony commemorating the 60th anniversary of World War II. The Salvin monument honors the memory of more than 7,000 Russian soldiers who died in the liberation of Bratislava from the Nazi.

THREE BOOKS ARE AVAILABLE from Peter M. Kalellis, Ph.D, 232 St. Paul St., Westfield, NJ 07090. For info tel 908/232-6118 or E-mail: peterkalellis@comcast.net. Dr. Kalellis is a psychotherapist with a doctorate in clinical psychology and a diploma from an Orthodox theological seminary. He has written "Twenty Secrets For Healing Thoughts, Feelings & Relationships"; "Restoring Relationships"; and "Restoring Yourself." All three books are available in paperback. They sell for $16.95 each.

APPLICATIONS ARE BEING ACCEPTED by the OCA's Dept. of Evangelization's Church Planting Grant program. Five grants will be awarded in 2006. Applications must be in by August 1. For info: www.oca.org or call Fr. Tosi at 702/898-4800 or E-mail marsaba@aol.com.

A NEW DIRECTORY of Orthodox Churches, missions and institutions in North America has become available from OOCNet/OPT, PO Box 1128, Torrance, CA 90505. A paperback edition sells for $9.95 while a wire spiral binding directory costs $11.95. For more info: 800-747-9245 or E-mail: festalc@juno.com. What a way to find out about camps, pilgrimage sites, campus fellowships, social services, educational institutions, publications, etc.

(Continued from front page)

CARPATHO-RUSIN SAINTS

and Methodius were encouraged to begin their missionary work with the Slavic people.

5. and 6. St. Cyril and his brother St. Methodius who established the Orthodox faith and were the first Orthodox witnesses to the Slav nations. They lived around the year 863.

7. St. Wenceslaus. The king of the Czech and Moravian lands known for his charity and promoting of Christianity among his subjects. He was killed in 929. He was the subject of the well-known (Christmas song "Good King Wenceslaus." Sometimes identified as Vagislav in martyrologies.

8. St. Alexis of Wilkes-Barre. He was instrumental in evangelizing many in the early 20th century.

9. St. Moses the Hungarian. He was a slave for many years. He entered a monastery in the eleventh century. He endured much for his Christian faith while a slave.

10. St. Gorazd. He was the bishop of Moravia and Sleizska. During World War II, he harbored members of the resistance in the Orthodox cathedral in Prague. He was executed by the Nazi.

11. St. Alexis of Khust. He led many Carpathian people to the Orthodox faith about the same time as did St. Alexis of Wilkes-Barre. He was persecuted by the Nazi during World War II.

An icon of these saints has been commissioned and will be blessed at the SS. Cyril and Methodius Church at Camp Nazareth in Mercer, PA on August 28 during the Diocesan pilgrimage.

(Continued from front page)

THE TRANSFIGURATION

Moses and Elijah appear conversing with Him. Jesus changes in appearance revealing the glory of God in Him. His clothes and face become dazzling white. The disciples fall down in fear, for they have seen a little glimpse of heaven as they hear a voice from heaven saying: "This is my beloved son, in whom I am well pleased; hear ye him."

It's no surprise that the disciples want to stay and drink in this heavenly experience. When the vision ceases, Jesus leads them back down the mountain where He will continue His journey to Jerusalem to face His destiny.

What is the significance of this Transfiguration story?

God understands that each of us faces many crosses each day, and He knows the burdens we carry. Because He is all-knowing, He actually knows our burdens better than we do. God sees when we agonize over our mistakes, He hears our prayers for a sick person, and is by our side when we weep in grief over a lost loved one. And so that the sorrows do not overcome us, all along the journey of our lives there are little glimpses of heaven tucked away for us to find to strengthen and encourage us.

God works through people to bring His light into the world. We are often the ones that can bring that little glimpse of heaven into a life of someone who is carrying a heavy burden, and others do the same for us. These moments of human kindness make the darkness of the cross dazzling white if even just for a moment.

GRANT THAT WE IN PEACE MAY BE COUNTED WORTHY OF THIS SPLENDOR, O GOD, FOR THOU ART MERCIFUL AND LOVEST MANKIND.

ETHNIC CHUCKLE

Dorohaya Tyotya Maria,

Yak tam kolo vas? Toot shitko OK noh yah taka busy. Yah working nah me garden. Yah digovala platz nah vegetables. Noh yah mam trouble, e yah neh znam shto yah gotta do. Mozhe veh me can helpovatee. Boh yah znam zhe tam oo krayoo takee knowledge passed on.

Tak eeday, last fall yah plantovala bulbzee:daffodilee, tulips ee druhee spring quitkey. all zemoo long yah chekam, ee chekam nah spring to see totee bulbzee come out. In my mind yah mam picture yak shumno going to look.

Preshol spring. Belee snow estyah kola porchyu kolee yah vedela tiny green leaves pushing up ot ground. Yah taka excited – yah behala doh houseoo ee dostala me husband to show him.

Every morning, even before yah mam me coffee, yah going outside to check up on me plants. Every day more and more coming up. Yah taka happy boh shitkee growing. Then one day kolee yah checking yah dumam zhe couple missing nah end. A next day, I'm sure. Me tulipsee disappearing, one by one. Yah neh znam what I gotta do. Yah dumam ee dumam; finally, yah nashla mothballs oo closetye and yah scattered them around. Noh toh neh helpovaloh.

Next morning more plants gone. Then yah got me garlic juice out ee yah spillovala around. Toh neh working either yah gave up on tulips noh yah mam takee shumnee daffodils.

Yah bulla nah me yard about that time ee me nextdoor neighbor – tota Amerikanka – hladala over the fence ee kazhe me, "Anna have you noticed that strange smell we have around here lately? – I wonder what it is."

Yah yeh nech neh poveela boh ohna taka snooty. Noh yah dumam mothballs ee garlic yeh strange combination. Yah znam zheh ohna budey looking for strange smell till next rainfall.

Budte Zdrovee

Hanya

* * * * * *

Don't give God instructions in prayer – just report for duty.

* * * * * *

People whose aim is good in this world will miss fire in the next.

BIBLE QUIZ

1. What prophet ate a book and found it sweet?
2. According to Jeremiah, what kind of grape sets the children's teeth on edge?
3. What kind of herbs were the Israelites supposed to eat with the Passover meal?
4. According to Jesus after the Resurrection, what would His followers be able to drink?
5. What substance – probably very bitter – did Moses make the people of Israel drink?
6. Who ate a book that was sweet at first but turned bitter afterwards?
7. According to Proverbs, what kind of water is sweet?

ANSWERS:
1. Ezekiel (2:9-3:3)
2. Sour (Jeremiah 31:29)
3. Bitter herbs (Exodus 12:8)
4. Poison (Mark 16:17-18)
5. Gold dust from the golden calf Moses had destroyed (Exodus 32:20)
6. John (Revelation 10:9-10)
7. Stolen water (Proverbs 9:17)

THE LAST OF THE YEAR

The last Holy Day on the Church Calendar is the Beheading of St. John the Baptist, which falls on August 29/September 11. It is Scriptural. We can read about it in Mark 6:14-29 and Matthew 14:1-12. We can then read about Herod's guilty conscience in Luke 9:7-9.

This holy day is described in the gospel of St. Matthew, as follows: "At the time Herod the tetrach heard of the fame of Jesus, and said unto the servants, 'This is John the Baptist, he is risen from the dead, therefore mighty works do shew forth themselves in him.' For Herod had laid hold on John, and bound him, and put him into prison for Herodias' sake, his brother Philip's wife. For John said unto him, 'It is not lawful for thee to have her, ' and when he would have put him to death, he feared the multitude, because they counted him (John) as a prophet."

"But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod, whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, "Give me here John Baptist's head in a charger (platter),' and the king was sorry: nevertheless, for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison and his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came and took up the body, and buried it and went and told Jesus."

This Holy Day does not celebrate so much the man who baptized Jesus and who preached repentance "Repent ye: for the kingdom of heaven is at hand." (Matt 3:2) but the one who championed the moral law, and was killed by those who hated the law. We are reminded that there are times when our consciences must lead us to protest against our immediate surroundings, our friends, our co-workers, our families, an institution or a superior. It also reminds us to what extremes we may go with too much gaiety, drinking, drugs, dancing and debauchery.

We can understand why the Church has ruled that we should keep a strict fast on this day. Many of our people do not eat from plates (chargers) on this day.

St. John the Baptist was also known as the Forerunner (a messenger sent before to give notice of the approach of Christ) and he referred to by this cognomen in the kondak/the hymn for the day.

Kondak:

The beheading of the Forerunner was on purpose in God's plan, that heaven to those in hades announce the coming of the Saviour; let Herodias cry because of asking for his killing. She did not love the laws of God, not the life everlasting, but one false and temporary one.

WINTER'S GRACE

Philosophers propose that we believe in God because that belief brings some sense to the absurdity of life, which appears to end in death. Theologians, on the other hand, propose that we believe in God because God plants faith in us through creation and redemption. Others say, that people believe in God because that belief was nurtured throughout our lives.

Faith is not a set of teachings. Faith is a living and growing relationship with another Who ultimately becomes of greatest importance to us: God Who carries us through our lives and out of death.

Many of us had parents who were people of faith who, by word and example, introduced their children to God. They did this by teaching us to pray, leading us to worship and schooling us in religious practices. This was fortified through the years by teachers, friends, neighbors, relatives and clergy who encouraged this faith.

Slowly, as we all must do, we developed our own relationship with God. We nurtured that faith through our own prayer, worship, study and lifestyle.

It is now time to nurture this not only in our own lives but to fortify it in others.

PRESS FUND

Thank You/Spasebo to all who are helping us to keep publishing. We just received a note appended to our last bill from the mailer – yes, it stated that this bill will now reflect a 10% increase.

Helping this month are: Nick Hadzega, Lillian Lovchuk, Anonymous (3), John Kelnock, Anna Wyslutsky, Catherine Shaffchick, Marge Cimbolic, Courtland Swift, Mary Ellen Landratino, Ann Lykens, Steve and Irene Pacak, Lew Gogal, Anne Dorozynski, Rose Minarick, Irene Allen, Joseph Horoschak, Ethel Watlock, Olga Kuzmich, Claudia Sulin, Kathy Kolansky.

Mary Goomas in memory of her father Wesley Councell on the 15th year since his death.

Natalie Ceja in memory of her parents Emil and Rose (Humetsky) Kostelny.

Marvin and Marjory Kiehl in memory of Fr. Basil and for good health of Matushka Nina.

Matushka Nina in memory of her father-in-law Fr. Basil M. Stroyen and her husband Mr. W. Basil Stroyen. Both died in August.

SOBORNOST

In the March 2005 issue, we started the series on the Election of Bishops. Fr. Michael wrote: "The Council of Nicea held in 325 alludes in canon 4 to a canonical procedure for the election of bishops..." Subsequent articles have expanded on this and have shown how procedures were modified.

ELECTION OF BISHOPS

Instead of putting an end to the Arian controversy, the Council of Nicea would become one of that quarrel's first stages. Arianism (see note following) soon became so strong that Constantine himself and several of his successors were led to rescind Nicea. The Council itself did not receive universal acceptance until 381, at the Council of Constantinople.

The final triumph of Nicene Orthodoxy, however, was brought about by the indefatigable struggle of its defendants, Athanasius of Alexandria and the Cappadocian Fathers, and not by any means because of the legal decisions of a council. Meyendor explains:

> The enormous prestige of the Council of Nicea is due, therefore, to the fact that the Church admitted it afterwards as the faithful expression of the true apostolic doctrine. A Christian historian must recognize here the sovereign will of God, who is true to His Church and independent of all human authority. For Nicea could have been rejected and forgotten just as easily as many Arian episcopal assemblies of the fourth century, as the (Monophysite) council of Ephesus was in 449 and the unionist assembly in Florence in 1439, all of which fulfilled the criteria generally admitted for the composition of an ecumenical council. The ecumenical councils were, therefore, instituted by the Empire, but the Church turned them into an adequate expression of its doctrine, subject not to the law of the State, but solely in the power of the Spirit.

The canons on "Church" at Nicea I, however, were never a real controversial matter. Several synods convened at that time issued rules that basically expressed the same ecclesiological principles. The so-called "Canons of the Holy Apostles," the canons of Antioch and the canons of Laodecia are examples of such. Archbishop Peter (L'Huillier) concludes that Nicea's statements on "Church" presuppose an already existing "broad consensus" on ecclesiological principles in the Church. These principles were not at stake in the council's deliberations; therefore, they can be viewed in a non-polemical context. It is Archbishop Peter's contention that the Nicene Fathers did not intend an alteration of existing church order, but its consolidation. At the very most, they regarded their regulations as adjustments, and in some cases, as condemnations of wrong practices.

Fr. Michael Dahulich, Ph.D.
Dean of St. Tikhon Seminary
in So. Canaan, PA

Note: Arianism was one of the most far-reaching heresies of the early Church. It was a great threat to the unity of Christianity. It got its name from Arius who lived from 250-336 and it was condemned at the Council of Nicea in 325. At the core of the teaching was the belief that Christ was not fully God. It emphasized the human nature of Jesus to the point where they lost sight of His divinity. To the Arians, Jesus was a great man but not God – a belief similar to that held today by the Unitarians, Universalists, Jehovah Witnesses and others.

MEMORIES (1)
The End of World War II

The daily headlines were always about the war. Some houses in our neighborhood had these neat little banners with a star hanging in their windows or on their front doors. We didn't have one because no one in our family was fighting in the war. My friend, Evelyn, had one in her window for her brother. Her mother yelled at us kids more than any of the other parents. I thought she was mean but then, other times, she was very nice.

Our church was on the corner of our block. Our family was very involved. My dad was choir director, and he did other things around the church, including ringing the bell when needed.

Well, one day, there was excitement everywhere. I could hear church bells ringing off in the distance. The War was over! My dad, my friend, Manya, and I rang our church bell. Manya and I were 8 1/2 years old and small-framed. The bell rope pulled me up off the floor. We had a ball because we had never been allowed to ring the bell before.

For me, it was a great day because of the bell. The fact that the war was over didn't mean anything to me – but to all the grownups, it was a glorious day! And it was especially so to the families whose houses had stars in their windows.

My friend Evelyn's mother wasn't one of the happy people. I didn't know it then, but I later learned that her son was missing-in-action. And she wasn't a mean lady, either. She was a very worried, frightened mother. Evelyn's brother did come home months later but sadly not alive.

Anonymous

MEMORIES (2)
Holy Saturday

As every Lenten season would come to an end, Fr. Lang would ask for volunteers from the parish for Good Friday and Holy Saturday morning to sit by the Tomb of our Lord and say many prayers. Of course, everyone signed up and all that was left was 8 a.m. Saturday. So, I took that time, and another person took it also. They stayed for awhile then left when I came in. I thought of many prayers and for awhile I was thinking to myself that night time is so much different than day. I prayed, hoping that something special would happen, and it did. It really did. Above the Tomb, the Virgin Mary appeared. She was so beautiful. I believe She appeared to me because She was so grateful that the members of our church gave their time to spend with our Lord. I will always remember that time. It was very special to me.

Mrs. Diane Vivian

Please submit your stories and anecdotes to MEMORIES: Margaret Pysarchyk, 2125 Garfield St., Loraine, OH 44055 or E-mail: mpysarchyk@hotmail.com



HONOR THY MOTHER

How touching are the references in Scripture of Jesus' concern for His mother! He, who often mentioned the Fifth Commandment: "Honor thy father and thy mother" (Matt 15:4;19:19; Mark 7:10;10:19; Luke 18:20), showed by His own example how one must reverence one's parents. Hanging in agony on the Cross, He remembered His mother, and indicating the Apostle John, said to her: "Woman, behold thy son!" and to John: "Behold thy mother!" And with this concern for His mother, He breathed His last.

John had a home on Sion in Jerusalem, where he settled the Mother of God and left her to pass her remaining days on earth. By her prayers, her kindly advice, her meekness and patience, she was of immense help to her Son's apostles. She spent virtually the rest of her life in Jerusalem often visiting Golgotha and the Mount of Olives. She is also said to have visited Mount Athos to which she gave her blessing, and is said to have stayed for a short while in Ephesus with John when there was fierce persecution of Christians in Jerusalem.

One day when she was praying on the Mount of Olives, the Archangel Gabriel appeared to her and revealed to her that she would enter rest in three days time. He gave her a palm branch, which was to be carried in her funeral procession. She returned home with a wish that she would see Christ's apostles once more in this life. The Lord fulfilled her desire and all the apostles, brought by angels and clouds, gathered together at John's house on Sion. It was with great joy that she saw the apostles, and she encouraged, advised, and upheld them. She then peacefully gave her soul into God's hands without any pain or struggle.

The apostles took her coffin, from which an aromatic fragrance arose, and accompanied by many Christians, took it to the Garden of Gethsemane, to the grave of SS Joachim and Anna, her parents. A strange thing happened on the way to the grave, an unbeliever, Antony, touched the coffin with his hand intending to overturn it, but at that moment an angel of God cut off both his hands. He cried out in pain, begging the apostles' help. He confessed his faith in Jesus Christ and was healed. (You can see this incident portrayed on the icon of the Dormition.)

All the apostles were at the deathbed and graveside of the Mother of God except for Thomas. He was delayed, again by God's providence in order to reveal a new and glorious mystery about the holy Mother of God. He arrived on the third day, and desired to again look upon the face of the Mother of God. When the apostles opened her grave, Thomas found only the winding sheet – her body was not in the grave. That evening, she appeared to the apostles, surrounded by a multitude of angels, and said to them: "Rejoice, I will be with you always!"

It is not known exactly how old the Mother of God was at the time of her falling asleep, but the prevailing belief is that she had reached the age of sixty.

LIGHTER MOMENT

A business teacher passed out this poem to members of her computer class reminding them not to rely solely on spell check to catch errors.

I have a spelling checker
It came with my PC;
It plainly marks for my revue
Mistakes I cannot sea.
I've run this poem threw it
I'm sure your pleased too no
It's letter perfect in its weight
My checker tolled me sew.

Undique (from everywhere)

The Christian theologian-philosopher Paul Tillich in his penetrating and original studies on theology, philosophy-sociology-history writes that the evolution of the Christian faith around the world has been conditioned by the country's cultural heritage. He writes: "culture is a form of religion, and religion is the heart of culture; that is, the two are inseparable."

The service of Vespers takes us through creation, sin and salvation in Christ. It leads us to the meditation of God's Word and the glorification of His love for men. It instructs us and allows us to praise God. It prepares us for the sleep of the night and the dawn of the new day to come.

Love cannot exist in isolation, but presupposes at least two people.

Traditionally, icons were not signed. If the painter chooses to sign one's name today, it is always done on the back, using a formula such as "Written by the hand of...". The reason for this is theological. The iconographer is merely an instrument of the Holy Spirit, Who is the One Who actually creates the icon.

The Orthodox Church follows the Bible in its use of incense. (Exodus 30:8; Psalm 141:2; Luke 1:9; Revelation 8:3). Incense is the symbol of the rising of prayers, of spiritual sacrifice and of the sweet-smelling fragrance of the Kingdom of God.

After receiving the Holy Spirit at Pentecost, the Apostles set out for the four corners of the earth bringing the message of salvation. Decades passed before there were any writings which were universally recognized as "Christian Scriptures."

St. John Chrysostom said the following on astrology: "If we are directed by star-power, then there is no such thing as good or evil, because we do what we do under the star's direction. This means that God's commandments, that man shall not sin or that man shall be good, come down to nothing but foolishness.

Editor's Notes

How rich our Orthodox Church is both in traditions and Traditions – to help us in our prayer life. It is to be expected, for as the oldest Christian Church it has accumulated these precious practices, much as a family accumulates them as the years go by. They add to the cohesiveness of the group whether family or church congregants.

Just before Moses led the people to the Promised Land, he told them: "...diligently keep yourself, lest you forget the things your eyes have seen, and lest they depart from your heart all the days of your life. And teach them to your children and your grandchildren."

What an opportunity we have during the month of August to teach children about some of the traditions of the church. They have been on school vacation for at least a month and are getting bored with "nothing to do." Certain days in August: the Transfiguration of Our Lord on August 6/19, Dormition of the Mother of God on August 15/28, the Beheading of St. John on August 29/September 11 and the Dormition Fast from August 1/14 to August 15/28 all give opportunity to parents and grandparents "to teach them."

For the Transfiguration take them to the store to select the best fruit, especially grapes and apples, to take to the church on this day for blessing and then to share with the congregants or take to someone who was not able to get to church. For the Dormition let them pick flowers and make tiny bouquets to take for blessing. Afterwards, let them put them at the icon corner or take them to the cemetery or the home of a shut-in. For the Beheading of St. John, emphasize the day by banning flat plates. Children will think it's keen and will remember the day. You will have to explain the reason for this. It's up to the adults to make religion a way of life and make it a living thing. Are you up to it or is it too much trouble?

"Lord, open our eyes to see the wells of opportunity you set before us."

God Be With You

Matushka Nina Stroyen

WHAT WAS DOING 50 YEARS AGO

"When you see a need, fill it" seems to be the attitude of clergy reflected in the August 1955 issue of "The Orthodox Herald."

1. The Eastern Orthodox Parishes of Lake County, Indiana had launched a 1/2 hour radio program for which they prepared their own programs and raised the funds which were to be sent to Fr. Kedrovsky in Gary, IN.

2. Fr. Joseph Pishtey, Jr. was present at the signing of a bill which made the Eastern Orthodox faith one of the four major faiths in the state of Connecticut.

3. Fr. Leonard Soroka of Minneapolis, MN compiled Faith of Our Fathers. It contained information on the history of the Church, its worship, structure, cathechism and calendar. It became one of the most popular books and was used in many Sunday Schools because there was a dearth of material in English on the Orthodox Church. It was encyclopedic. Too bad it is no longer available.

4. Fr. Stroyen was in the Air Force less than a year. He was stationed at Sampson Air Force Base in New York State. He invited the New York State Deanery to the base. It was an introduction of the Orthodox clergy to personnel from all over the U.S. who had no idea there was such a thing as the Orthodox Church. The priests enjoyed their day on Lake Seneca and ended their day by an impromptu concert of religious song after a lunch at the Officers' Club, which impressed everyone present. The choir was led by Fr. Wolkodoff of Buffalo, NV.

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On one of my trips to the old USSR, I found that a young woman from California was to be found in the lounge waiting for the doors to open for the breakfast buffet. Like myself, she was craving fresh vegetables. The only time any were available was at the breakfast buffet. We found ourselves trying to get to the fresh cabbage dish before the Japanese businessmen did. Last week I got a letter from her with a recipe for a cabbage dish which she said reminded her of the cabbage in Moscow. She wrote that if you leave the green pepper and carrot out, scrunch the cabbage a little before adding the other ingredients and close your eyes you can almost imagine yourself back in Moscow. I'll name it after her – Musa's Slaw.

MUSA'S SLAW

1 large head cabbage (finely shredded)
1 medium bell pepper (finely chopped)
1 medium sweet onion (finely chopped)
2 small carrots (grated)
1/2 to 1 cup sugar
1 teas. salt
1 teas. pepper
1 teas. celery seed
2/3 cup vegetable oil
1 cup cider vinegar

Measure into a saucepan the sugar, salt, pepper, celery seed, oil and vinegar. Bring to a boil over medium heat, stirring to dissolve the sugar. Immediately pour over the vegetable mixture of cabbage, bell pepper and carrot. Toss well. Cover. Chill.

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BIBLE STUDY

The church in Corinth had been established by St. Paul. After he left, divisions were formed among the believers and disorder in practices developed. Some of the Corinthians were disturbed by this and they wrote to St. Paul, asking him for help. They outlined the four things that bothered them the most and asked for his advice. These questions dealt with 1) marriage and divorce, 2) celibacy, 3) idols and sacrifice, and 4) spiritual gifts.

Chapter 6 in our bibles deal with the first two topics, while chapters 8 through 10 discuss the 3rd question. Chapter 11 deals with the proper dress of men and women in public worship and their behavior at "coffee hour."

This month we are going to discuss chapter 12, which answers the 4th question concerning spiritual gifts. Much of this chapter is not clear and this obscurity arose very soon in the early church. St. John Chrysostom, who lived in the 4th century, remarked that the extraordinary gifts of the Holy Spirit had been confined to the earliest part of church history. When a convert to Christianity was baptized and chrismated, he frequently received, besides the ordinary gifts of the Holy Spirit, which we all have received in these sacraments, diverse supernatural gifts, such as the power to speak in foreign languages, to work miracles, and to discern the character of others. In chapter 12:12-26, we read that the practice of comparing these gifts arose, valuing one of them above the other. Jealousy arose and we read that St. Paul argued that the most highly valued gift was not the one which in itself was most wonderful but that which might be made most useful to the church.

In today's language we would say that teamwork and cooperation is most valued. It reminds us of an item which we read, concerning the corny Tate family, which can be found in every organization and church. "There is Dick Tate, who wants to run everything. Ro Tate tries to change everything. Agi Tate stirs up trouble whenever possible, and Irri Tate always lends him a hand. Whenever new ideas are suggested, Hesi Tate and Vegi Tate pour cold water on them. Imi Tate tries to mimic everyone, Devas Tate loves to be disruptive, and Poten Tate wants to be a big shot. But it's Facili Tate, Cogi Tate, and Medi Tate who always save the day and get everyone pulling together."

A one-man show doesn't get very far. But nowhere is this truth brought to a higher and more powerful fulfillment than in the body of Christ – the church. The Scriptures teach that by God's design all who are in Christ have been made dependent on one another as seen in the reading from Corinthians. We may think we can go it on our own, but we can't. We can't fulfill our high calling as members of the body of Christ until we begin to realize that we all have a vital part to play. Lord, help us to overcome our stubborn pride. Teach us "that there should be no schism in the body; but that the members should have the same care for one another." 1 Cor 12:26.

Home Bible Reading Schedule

AUGUST 2005

1.	1 Cor 5:9-6:11	16.	1 Cor 12:12-26
2.	1 Cor 6:20-7:19	17.	1 Cor 13:4-14:5
3.	1 Cor 7:12-24	18.	1 Cor 14:6-19
4.	1 Cor 7:24-35	19.	1 Cor 14:26-40
5.	1 Cor 7:35-8:7	20.	Romans 14:6-9
6.	Romans 12:1-3	**21.**	**1 Cor 3:9-17**
7.	**Romans 15:1-7**	22.	1 Cor 15:12-19
8.	1 Cor 9:13-18	23.	1 Cor 15:29-38
9.	1 Cor 10:5-12	24.	1 Cor 16:4-12
10.	1 Cor 10:12-22	25.	2 Cor 16:4-12
11.	1 Cor 10:28-11:7	26.	2 Cor 1:12-20
12.	1 Cor 11:8-22	27.	Romans 15:30-33
13.	Romans 13:1-10	**28.**	**1 Cor 4:9-16**
14.	**1 Cor 1:10-18**	29.	2 Cor 2:4-15
15.	1 Cor 11:31-12:6	30.	2 Cor 2:14-3:3
		31.	2 Cor 3:4-11

LIGHTER MOMENT

A couple's lawn mower wouldn't start. The wife kept reminding her husband that he should get it fixed, but he never did. Finally, she thought of a clever way to make her point. When her husband arrived home from work one day, he found her seated in the tall grass busily snipping away with a tiny pair of scissors. He watched her silently for a short while and then went into the house.

He was gone only a few minutes and when he returned he handed her a toothbrush. "When you finish cutting the grass," he said, "you might as well sweep the sidewalk."

The doctors say he will probably walk again but will always have a slight limp.